

Dr. M. B. Bantley

Monday

Jan. 30, 1967

As indicated in my last letter, this is all being up - is that clear?
Of the and there is a possibility that it is a mistake.

Mr. Bantley: Last letter - mentioned that I might be gone. (Ah, better -
wonderful - welcome back. All right.) So that would be until April. Do we
have to talk about that anywhere? There is no intention of for any people who
wish to come, that is all they can do. From Seattle to, sometime in the
beginning of April. If you can, that we'll all drive back to here. We will
probably leave right after Easter from New York. That is the latest plan. I
don't know for sure, but as soon as I get back to New York we'll - I don't know
how many will come from New York and from Seattle, but I do know some will
come from Seattle to Seattle to, because after Seattle to we can go straight to
here with no delay. Before that I may be a few places where I would like to
stop over. So the intention is open for anyone who can arrange it. Let
their job and find it again when they come back, some other money is needed to
pay for the trip - you're all on your own, of course, including your car.
Whatever it is, talk about it. It would be nice. The reason for it of course is
obvious. It would give an opportunity for us to do something different from usual
and the more that kind of opportunity can be opened, the better it will be because
you are less apt to get stuck. Even meetings - talk about work - all the different
and attempts you make and particularly because you live in surroundings that
happen to repeat themselves. Doing almost the same thing and you have
to change as often as you can within the limits of what you are able to do. Of
course much of the time you are bound and you can't help it, you just cannot pull
up stakes and move somewhere else easily. So the responsibility that you do
have, you have to follow - follow up - but which one, whatever you can make,
and particularly if you have a device you probably might be able to do more

than you think in the beginning. If you keep on thinking, maybe there is a way of finding out what you can do. I hope to be back in April, then, and use that to the best what you can do, what I can do. Now with that time to be spent in one place or another. I will go to South Ft. Lauderdale. I can't know what I will find, really. How much time it will take. Again in New York capital things have to be attended to. No. The Evening Ambassador you can call me. See I'll be back and if we can make it long enough, with some of meetings in Big Sur and back, up in Portland probably. Portland is now adding too. You see, it's growing. What have you done about the people who come to the open meeting - either back in Berkeley or down in San Francisco? You remember? I might suggested that when you bring a new person, you should responsible for to find out what was the reaction. Are there any newspaper reports about NY?

- Q: The person I brought made to good point.
- Mr. Hyland: What was that?
- Q: Yes, I think so.
- Mr. Hyland: Good. Good.
- Q: The person I brought in yesterday is coming to the Church St.
- Mr. Hyland: Did you bring him there?
- Q: I didn't mention it to him. He was with me. He may have been in passing. Did I mention it to you later? (He was standing in.) The night I mentioned it to him and he was with me.
- Mr. Hyland: Is he in with you?
- Q: No, he's not.
- Mr. Hyland: Tomorrow is Sunday. (He was standing in.) The night Ron. Who else?
- Q: I think I brought three and two of them will come to meeting and one went to New York.

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And as a result, it is impossible for him to put things together as I don't know what the reason is because it is necessary for him to question of division.

There are lots of people out there who are not responsible. All of you - and you have to find a little bit that there is a responsibility that you cannot you can help and perhaps if you can perhaps in that way.

and you have to find a little bit that there is a necessity that you are to what extent you can help and perhaps if you do maybe you can help a little more and perhaps in that way you can set an example - your share of the others in the ribs - tell them to get keep. What's the answer? So much time gets lost if you don't. And it would be as helpful to have certain things together. I'll keep on saying that of course all the time. You know that but you have to help them

much more. It's a burden. You don't know what it is, really, you don't know until you come a little closer and you see what different things have to be attended. Well. When we get here again we'll probably - but don't wait. Do what you can in the meantime. But we probably can set it up on a little different basis and we probably can.

I've said before when I come and can stay a little longer we probably will not have as many meetings as we have had now. We will have a regular schedule and we will have a Group III or IV at that time. That will help. And Group III will be in San Francisco. It will function as a clearing house for Groups II and I think it will be very good to set it up on that basis and see how far we can get because I have such a strong feeling that there is a great deal of interest and the only trouble is that you can't help them enough. And that there is more and more responsibility placed on those of you that have been in contact with work longer and of course have the responsibility for it. And it is very good to start an open meeting and get interest but at what level will you meet it. And how much is there?

I talked about that the other day if you remember - the necessity of being able to meet different people who are at a different level - either at a level of development for themselves or at a level of their own interests - that you can meet them on their own grounds. Because unless you can do that, they will not have great confidence in you and they may even look at you as if you are too narrow minded or perhaps a little too fixated. You have to be careful about that. You have to be able to talk about work without really seeming so interested that you feel the other person is missing the chance of their lifetime when they don't join. Maybe they don't feel that way. It is right if you inside feel that way and you may for yourself realize that it is necessary, that Work is necessary for you, but you must not show that too much to someone who is new. Almost you might say you hang that in front of them and let them get a little bit impressed

and sometimes maybe they smell some good feed. And they will take their time you know also. Sometimes it may take a long time before they decide to do something about it. And in the meantime you still have to be in touch with them.

It's a very good thing to sometimes load yourself up with work without being able to do all of it. Surely you shouldn't be lazy, but still Work should have much of a place in you. I say this quite advisedly because I know how people are. It is not any different here than it is in New York or Boston and all the time they have to be reminded that certain things are expected and the expectation that their conscience should expect and when that isn't there, the conscience really is not there, and then the conscience not being there, there is really not wish.

How to solve these things? You know, you think about it every once in a while and at times you know that it is right, that you ought to do it, or else you make up your mind that you want to do it. And such good intentions. It's almost like New Year's resolutions. By the end of January you have forgotten them. This has to be renewed, almost every meeting when you get together, you go back with a feeling that it is worthwhile for you and it might be worthwhile for someone else. It has to be more on the tip of your tongue. It has to be much more in the way you behave, the way you are. And almost I would say that you exude it - there is something that goes out from you. I've said a few times it's as if you have stars in your eyes that really shine. Something that makes you really alive. And with that aliveness, it can become contagious.

Why is so and so interested in that and that, why? You have to become smug, of course, and involved in all kind of things what are important for us. And you don't leave enough room. How many hours - it you want to figure it out - per week do you spend in the company of God? How often do you think that you

are really sacred in your attitude? How often in that way, in the form of life, do you pray, do you make allowances for your inner life to exist? You have to keep this in mind. These things are important for you. On that will the growth of a group depend. You have to have it in mind, of course, but mostly in your hearts, and you have to live with it, and you have to say every once in a while, this is really it, this I must do. And then you will be helped by the & others who think the same way. And again and again I say don't criticize them, whatever they are. Let them be the way they are, but you be the way you are and have no particular reason to think ~~yourself~~ one way or the other about someone else, not even to criticize, because you don't know - you don't know what goes on in a person. You don't even know if they are awake or not. You don't know when you are awake how many can be awake. You have to learn all these things - they are ahead of you.

It's ~~beast~~ beautiful if you can, really beautiful because it's life, it's a new kind of life, it's really a () if one knows, you will never want to go away from it again. But maybe there's a little bit of an obstacle that prevents you, and then for that spot, patience in Work, intensity at times, a real wish at times, deepening attempts at Work, ~~intensity, concentration, concentration, concentration~~ concentrating a little bit more on meeting some people, not to let it go, procrastinate. Go ahead, go ahead. Don't mind other people, let them go ahead. Help them if you can. Remind them. But it's that kind of esprit de corps you know. Either you belong together and then you can Work together or you are not together at all, you fall apart. Work as a group has to be a group. ~~Be~~ You have to understand that it belongs to Work also. To be able to adapt yourself in a group and to be able to help the group whenever you get together that you all see you can contribute, that you talk, that you really . . .

But what is the talk? You know - Work only. Not too much theory. Forget about the theories. That is enough. I have said many times a little bit of theory is like salt. For dinner - a dinner you want to eat as ideas which you want to digest and make part of your life. A little bit of salt is enough. The rest of the dinner is the actual effort you make. But they help a great deal, and sometimes intelligibly, without doubt. Philosophy and even psychology, placing it in a sphere that you are familiar with, that you have read, and giving it names that you recognize, look at it scientifically and question this and that. All right. But not too much of it. I tell you something because this particular kind of thing always appears, that one keeps on thinking and intellectualizing and trying to wait almost till everything is clear before you start Work, and that because of that, sometimes with the best intentions, that you simply wait. You do not even know that you wait, you ~~think~~ think that it is necessary because, you want to be clear, and you cannot be clear unless you know all the different things of the hydrogen tables etc. That is unimportant. There are some things that are important - all the different things of tables and diagrams and the rest - and of course you know that for Work what you need is ABC, no more really. Simplicity itself.

Objectivity is subjective life. And the meaning of objectivity and what is really meant by that kind of observing to gather facts, which facts then become truthful because you cannot rely on the facts that come to you as a result of your thoughts or your feelings. These are always tinted a little in some way or other. You know that they are not pure. And the idea of Work is that the three centers start to function purely, by themselves if they can, no interference in each other, on each other. That intellect is intellect; feeling is feeling; and that physical behavior is physical behavior, motivated of course from feeling or from your thought, but that in itself it is nothing more than a body performing

certain things, and a body not to be used by the expressions of the feeling when it is not necessary. You understand that a feeling has to learn how to find his own expression and that it has to learn how to communicate on the basis of an emotional level, and that one has to become sensitive to certain rates of vibrations and not have the body take over and manifest the feeling. That is a very difficult problem of course it is. You will help this by means of sensing exercises because then the body will be able to live by itself without needing the feeling. This always and always has been the correlation in any unconscious state, that the feeling and the body belong together and for that reason this is what takes place. Whenever you feel, it takes place also in your body. And the aim of Work is to get the three centers at least separate or at least in such a way separate that they could function independent of each other, and that they could be combined in some way or other that we might then call harmonious or under the influence of "I", "I" being full grown enough as a center maybe, or if you want to get it clear, consider "I" for the time being the possibility of the intellectual body developing because it starts with "do". In "do" of that intellectual scale is soul. It is soul that is going to help you and is going to continue with your life that can have the possibility of influencing your ordinary personality.

So let's say that "I" is "do" starting intellectually as something with which now I want to begin because I have an insight in me of a hope which is based on my feeling that is something that I believe in. It is partly an intellectual recognition of the possibility for myself that something could grow and could grow in an objective sense, and that the "do-re-mi" of that intellect is ABC. That is that the "do" is ABC, and then followed by that what is re and mi, of course, which belongs again in that triad. Participation - experimentation also. I say they are like a step following after do and at the same time when one starts to

Work, when you are already observing, when you are trying to make it impartial, when you know that you have to live in that kind of a moment and record it at such a time if a moment is a time - that that what is objective for you immediately almost has to be put to practice in your ordinary life because that is where the energy ~~xxx~~ comes from.

So even if I say ~~dx~~ "do re mi" - it is a step and at the same time it's a ~~xxx~~ triad. Every one of the three there in the triad almost is equal to each other, and when it is dynamically circulating then sometimes "do", sometimes "mi" sometimes "re" comes to the foreground. So don't be too fussy about this is observation, this is participation, this is experimentation. Surely for the sake of understanding it and becoming logically really clear about it, it's right, but it takes place at the same time, the whole "do're'mi" of any kind of an octave takes place practically at the same time, with all three taking part in it. It is almost like a simultaneous development of these three different steps. It is as if you take three steps at a time when you climb a stairway.

So if "do" is the beginning and it is observation, the understanding of what kind of observation, and you participate because you have to have food from your life in which you put to practice what you know, and that that what is then your world, that then you know that you need more than just your ordinary little world, that you could expand it a little, you could apply it in different ways of that what you then recognise as something different from you, a little strange or perhaps a little adventurous, and it might help you then to wake up more. But you see the emphasis is constantly on the practical application, partly because it is the only way it will give you understanding based on your experience, and the experience in the application of that what you know, that what is in your mind or maybe that what has gotten in your mind by means of intuition.

You see, there are two sources of knowledge: one is an intellectual one, a reasoning process - logical. The other is an intuitive one - through your heart, and it also gives you knowledge, and this kind of knowledge, knowledge of yourself, in some way or other you want to verify, to make sure that that knowledge is correct. So you translate it into an activity, and that gives you that kind of knowledge about yourself and your behavior which could become an absolute fact for you. This is the application. It empties your mind and it enables your mind to be filled with new material, and when the new material is there, it is of a different kind than the usual unconscious material. That's why we say to make impressions conscious so that then when that enters into your mind, gradually your mind also will start to change, and it will take on different characteristics, and it cannot only contain more, but it can contain better material, material of a different kind of a level, a different kind of density, and a different kind of value.

But the emphasis all the time is this: to put to practice. And so Orage when he in New York he gave groups, he - Orage was very brilliant. He was not only a good man. He was a man who could logically explain. He could always interest a questioner in the way he would answer it. He could always tell, and he could give, sometimes at great length, an explanation where it belonged. And every once in a while Orage was carried away a little bit with his own knowledge, maybe because of his desire to want to explain it correctly, and without actually losing the particular thread of Work, so that he surely - every time he did mention that Work was necessary and that it was the only means of arriving at the state of consciousness, those who heard him, including Daly King, became a little too intellectual. And it was too bad because it started to create among us almost groups with arguments, groups of discussions only, of the different things and tables which we drew up, on which we put this and that, and the illustration of the enagram in accordance

with a little bit like Ouspensky. A little bit too much of the good thing. And so one day Gurdjieff came. And Gurdjieff looked at the people. As you know, he always took over Orage's groups - that was the group for him which represented his ideas and Orage was for him, Orage was for Gurdjieff the representative of his ideas in America. And he looked at them, and he explained that when he looked at the people, they seemed to him candidates for the madhouse. He wrote this up afterwards in the second - in the third series, and it is a very interesting little story. So what had to be done? Well, Gurdjieff made up his mind that that kind of an intellectualism had to be broken or otherwise people would go off on the wrong road, and it meant that a man like Orage, for whatever reasons, also had to be broken in that sense, and that the relationship that existed between us and Orage, which of course was on a highly trustworthy and confidential and friendship basis, and perhaps something was also wrong in that - So Gurdjieff wrote up on a little piece of paper certain statements in which he said, those who will sign this have to submit to the rules that I am now laying down and that therefore when they want to follow me, or rather if they want to come to my groups, that then they have to sign this with the understanding that they will give up everything regarding Mr. Orage, and all his work and all his meetings. This produced among us of course a tremendous bombshell because we ~~had~~ loved Orage and of course we admired and respected Gurdjieff, and this came from Gurdjieff who for us of course was the guru. And what would we do? Because you could not say we didn't want to remain loyal to Orage, and was Orage really that wrong? We started to question it of course. Immediately there were a few people who signed against it - they stuck with Orage. They didn't think that Gurdjieff - I ~~wasn't~~ wouldn't almost say didn't know - but in any event that for them Orage was transmitter, and sometimes even went so far as to say, What would Gurdjieff do without Orage? Well it breded also a third group, those who

were a little bit in between. They didn't know what to do and really all kind of conversations back and forth over the telephone - what are we going to do - why this and that: and Orage wasn't there. He came from Paris a couple of days later and in the meantime cables were sent and so forth to him on the boat asking for his advice and what would he do, etc... what would they do, and boy, when ~~Orage~~ Orage came, there was a whole avalanche of people descending on him. Mr. Orage, what will we do now, what will we do? Orage of course he did know what had happened and apparently ~~xx~~ had made up his mind because immediately after he landed he went to Gurdjieff. He asked an audience of Gurdjieff. And then at the audience he said, Mr. Gurdjieff, I head that you have set - that you have written this note, and that you have asked different people to sign it. Will you allow me to sign it? Will you allow me to sit in your group as a pupil? Right after that everybody flocked around to want to sign it, and of course, as was customary with Gurdjieff, they would have to pay for it, because those who were latecomers, naturally they were not like the real trustworthy ones. And there was Orage. You see, the difference that he knew - understood, and understood very well, and also know that that would be in the way, didn't mind to tell Gurdjieff in this way that he understood what Gurdjieff's Work meant, and that the sole reason why Orage had had to do this - and I know this of course from him - that he did not receive so much information from Gurdjieff during the last period. One of the reasons why Orage went back to Prioure in order to find out what else could he get, and that Gurdjieff intentionally kept certain things away from him. This I know, I know both from Gurdjieff and from Orage. And that Orage with all the best of intentions had to make certain things fit. Daly also says for instance there was a break between Orage and Gurdjieff. There wasn't. But Daly doesn't know it. At the time didn't know it. I knew it, but perhaps because I had to talk with Orage, perhaps differently. And Orage went to found the

New English Weekly in London. He had intention of going back to Priore as soon as he possibly could; and as a period that he had to spend in a practical application of what he knew was understood by Gurdjieff, and it had to be like that in a practical application to see what was really the understanding and knowledge of Orage and to what extent he could, after being in ordinary life some time, back again, that he would be able to explain or to have a strong position regarding his life. This is really the fundamental cause, and it is really that that prevented Orage at that particular time to do what Gurdjieff wanted him to do. But it was absolutely no question that Orage lived, during these years with the idea that he would go back to the Priore. He had not broke with Gurdjieff at all. Daly King makes such statements and again he is wrong. That Orage couldn't do it is unfortunate. He became involved, as you probably know, in Social Credit. The last evening of his life he gave a talk for the British Broadcasting Company on Social Credit, which of course was extremely well and beautifully explained by him, but which also cost Orage a great deal in order for this kind of distinction, you might say, to put things in such a way that people could understand it right. I think it cost him a little bit too much energy, but whatever it was, he died in his sleep that night. So maybe it was a heart condition that he couldn't stand whatever it was that he was then engaged in, but it was not that he had any particular wish to die. There is no doubt about it, Orage did not think that his life was as yet sufficiently fulfilled, and that he still had a task to fulfill, and that he also, if he had given up with Gurdjieff, he would have cut loose from all contact with all the people who had any Gurdjieffian ideas. That would have been logical. On the other hand, he kept constantly in contact with everyone in New York.

Well, that is Orage. That is one of our (). That is one of the people you can trust. And still you have to know what may be the mistakes here and there, what are the mistakes of Ouspensky, to what extent can you trust him? What are the mistakes of Walker, or any of the others including Nicell? What can you take that is right? Where do they sometimes go wrong? How do you know it? The only way by which you ever will know these things for yourself if you have experiences that you can verify as truthful for you, only for you, not even for someone else; and even if you can at times talk about it and about the difficulties of working, then of course you are confronted with sometimes similar problems. That ~~is~~ what will become for you truth is that what you have eaten yourself, not someone else and the results of someone else do not have that kind of a meaning that whatever you know could have for yourself.

So this verification is taking out of your own life and comparing with what someone else says, including those who are so-called teachers, that you then know for sure either that you can trust them or that what they say corresponds to what you know for yourself, and if there is a difference, that what you know for yourself is your teacher. Nothing else in your life will ever help you. Only that what you really possess and what you know you could even fight for, and that I ~~have~~ have said several times, that even God himself can't take away from you because you know that to be the truth and nothing but the truth in your life.

If that is in the direction of and in accordance with what is needed to bring about an objectivity, that of course you have to make sure that whatever you try to do, that is ~~is~~ in line with the prescription. The prescription of objectivity means it is ~~is~~ not a thought - it is not a feeling. I am not saying about how

difficult it is, it is extremely difficult, but one has to insist that you keep strictly to that. You see it is a rigorous, exacting attitude you should have that nothing is right unless it is right, and that it has to be constantly checked that it is true observation, that ~~in~~ it is something that belongs to that that is impartial and could not be anything else, and that real impartiality of course must include or must lead to moments of existence, not even existence as measured by time. I have said some time ago that the moment is objectivity. I have also said that the other part in oneself which is also objective is your magnetic center, and that magnetic center is your life. That is the ~~k~~ objectivity itself, that what makes you alive, that what always exists in eternity, that what never will die because life cannot die. If it were subject to death it would not be life. It could not be.

So of course the assumption of life existing - and it is not only the assumption that that what we call the appearance of life in manifestation of yourselves - if that is life for us it means that it always has existed and it only temporarily has taken on the form which we now call a human being. Gurdjieff ~~talks~~ talks in the hypnotism chapter of two different additional sense organs which man does not have. He has five. He should have seven. And that what is the first sense organ is what is for him possibility of being Aware. It is a sense of being Aware, an Awareness. And the second sense organ is that what he builds in himself, a real conscience. These are the necessary attributes, you might say, that have to be formed that a person, when he is unconscious, does not possess. Also you remember Halkdonis feeds that part of the intellect. Abrustdonis will feed that part of the conscience. The parallelism between the "so-la-si" of Kesdjan and the "do-re-mi" of intellect, they are as it were combined. i.e., the emotional ~~k~~ attitude constantly coming from one's emotion, i.e., that ~~what~~ what is above ~~fa~~ of that is at the same time subject

to the rules of ABC as expressed in the intellectual body, and that these two triads are superimposed, they belong together and they are joined together. In reality they are one. In a diagram they are separate but in reality they belong together as if that what is Kesdjan is part of ordinary physical body and also a part of Soul body, and that the Soul body is an extension of physical body on top of that what is the "si-do", continuing in another octave.

So that really man's life or whatever is possible for him at the present time starting with an unconscious state could consist of two octaves, but man could become ultimately three octaves and one could take this now either that there is a continuation of Soul body into a cosmic consciousness, or that there is an understanding of man the way he is and the way he was before which is below his present "do". Either way, it doesn't matter at all, because that what is below man indicates his own worth, and the development in his own world would be as if it were an extension of his physical body, this time extending toward the negative absolute. The result is three octaves in man, and that ultimately the joining or fusion of man as he could become, part of God and helping and joining and fusing into that what is eternity, can only become actual when the three octaves are completed and that the three octaves of man as his life, that Kesdjan only plays a temporary part in it, and when the three are there, the three could become one and make, then, another that is the continuation which is four. Someday I'll talk about the difference between the Law of Three and the Law of Four. You don't know very much about the Law of Four because you don't understand it. I said that Gurdjieff talked about 4 All Quarter Maintainers, and we also know that the Law of Four - that four is an important number. Three times four is twelve; twelve is the Zodiac. Where does the four come in? Where are the four directions of the wind? Where are the four seasons? Why four? Is three becoming one? One, four. Three & plus

one - four? What is four then? As a beginning of something else new, constantly renewing itself out of the three. And the three octaves of man can become one - he is God - not before.

Now I want to say something about LSD. I promised it. You are living in a particular period when LSD has become almost a household word. I would say it is unfortunate, but it cannot be ~~ht~~ helped. You will, because of that, come in contact with people who are interested in Gurdjieff; and how, and how far can one reconcile the use of drugs with interest in Work? It's a quite fundamental question and I hope that you could become quite clear about it. They are incompatible. They do not go together, and they interfere with each other. In my opinion there is no question about it. That sometimes perhaps it is necessary to allow for a transition period, perhaps, that may be so. But the aim should be to come free from drugs. I say that it is unfortunate that LSD is a household word and I think fools like Leary are responsible to a great extent. I am sorry that he is that way and that he has prevented to keep LSD in the proper place because there is a place for it. The place is the scientific investigation and a ordinary research, like many many researches have been carried on in any kind of form of ~~medic~~ medicine, any kind of a chemical that could be useful. And if LSD like many other drugs, you see, not only that but marijuana and peyote, etc., could, if they could be understood, could be utilized in some form or other, would be extremely helpful. And it might be helpful to mankind as a whole. At the present time because of publicity and because of misapplication, because they make ~~it~~ it now so desirable to have a little LSD and to have a chance to become high and take a trip, etc., - all of that has spoiled it tremendously so that even the scientific way of wanting to find out certain things, even if they will yield some results, will immediately be covered by that what has been bad publicity.

And at the same that Leary and his cult at the present time are doing such the wrong thing, not only for themselves because that, you almost say, they could become responsible for - if they want to spoil their lives it's their own affair - but they affect many many others, and those who don't know, they don't know that they affect, and before they know it they are caught, something has happened to them. Why Leary does it I do not really know. I think having gotten into trouble with the government in order to prove that he is a religious man. In ~~xxx~~ my opinion of course it is so completely below par and it is so ~~xxxxxx~~ irresponsible that I hate to think of what really is happening because of that. But in any event you will be forced and faced every once in a while with having an opinion about LSD. Why am I against it and why do I say that it interferes with Work?

In the first place, Work means that you develop something in yourself on which you can count. That it is something that develops in you of your own creation, of a certain kind. We call it objective faculty and hoping that it might grow out to become really an "I" - that this "I" coming naturally from oneself and being built and having roots in oneself, belongs to one as a creation and that in order to make it more fully grown, that it has to remain benevolent and can return and then actually introduce in oneself a certain form of conscience. Of course it is obvious that that what I could now rely on as an "I" having more data or, you might say, walking more in light, will alleviate the darkness in which I am and probably will give me guidance for whatever my behavior should be, how I should become as a man. As soon as I start to depend on anything outside of me, and it may be a drug and it may be a doctor and it may be even prayer to God, it may be even something that is very lovely and beautiful, but which I will constantly need and run to so that I don't do and make the attempts myself.

I become dependent, and nothing happens to me really, and constantly this attitude of wanting to rely on it. I included prayer because sometimes also that gives a certain state of sleep for oneself, hoping then that God will do it, or sometimes even that a priest or a father confessor will do it, and that you have a clean slate again after you confess, and that really the whole business as far as Roman Catholicism is concerned depends on the Pope who of course will take care of it; and that much of Christianity is based on the fact that Christ died - died and taken our sins away so that we are cleansed and that all we have to do is confess that Christ exists for us, within us, and because of that then, that we can go to God. It deadens a person's desire to want to develop. It does not mean that he could not have certain state as a result, and sometimes quite satisfactory for himself. I consider it a state of sleep. He does not Wake up because there is no "I" to help him. A drug like LSD will not create an "I". The claim of an expansion of the ~~human~~ brain of course is true. The brain is expanded. It is within the skull ~~make~~ made a little bit more facile, a little bit more flexible. It has that effect, we know it, and because of that different thoughts like memories or that what has been put in certain pigeonholes and catalogued have a chance to come out because the brain is like a rotating carousel, if you know these rotation - I don't know how you call them, when you put the baggage when you get in the airplane, you know, and they come circling around when everybody takes off what it is - that takes place in the brain. There is something there that turns around all the time and every once in a while when a happy thought or a not so happy one happens to be in the neighborhood it is carried away by this thing and then this circular motion rotates in such a way that it comes to the center and gradually comes out as a thought of which one becomes conscious.

Under the influence of LSD this process takes place and it is because of this so-called expansion that the same kind of quantitative material in the brain, that the density is a little less, and therefore there is ~~xxx~~ more facility of certain thoughts that were already buried long ago to come to the surface and then ~~ya~~ might even create something of a religious feeling which you used to have when you were young. The trouble is that all the time this what takes place now in the brain is simply an expanding of a subjectivity and becoming a little bit more useful but still remains quite subjective, and that what is being used as a chemical is of course a subjective chemical. So you don't get very ~~fx~~ far, you don't get out of it. This is the trouble. You stay within it and you have to waitk until it has worked out, although during that time you might, and not always, have certain experiences that you remember. If anyone wants to study it, like a person who si around, they also have to take it in order to produce the same kind of a state, and even if they have tried not to take LSD, and also give it, they do not know exactly how to interpsert the particular states of the person who is subject to. This is particularly true at the very beginning, and of Millbrook. I ~~xxxx~~ have heard several tapes of Millbrook; there were people who were under the influence of LSD and started to talk, and it is really most horrible, if you want to listen to it. It is the most terrible kind of a think to see what can take place in the brain, and how they then not only yell, etc., and get practically made, but that there is something there that is so completely lost, and there is not further guidance but only being thrown left and right without anything to keep it in a proper place. At the meeting that we had in Millbrook at the time with Leary I said if LSD or if there is a drug that could form an "I", it would be wonderful because then you k would have something that would stay exactly the way it is and would be permanent, not be affected by another drug, and then it would function as a guide. I said but that that kind of a solution does not exist in-the

~~Through many things~~ way you go after it. The way to go after it is the introduction of something entirely different which is objectivity, because there is a difference between light and darkness and although they as a state between unconscious and this form of self consciousness is separated by a certain level, and is separated by means of what we would call in physics a quanta, that particular quantum has to have a different kind of a ~~pxx~~ property in order to produce the state of "I" and "it". This is of course not in LSD at all.

There is a lot of difficulty because it is a chemical. I call it an unorganic chemical. I define that in this way: that there are chemicals which belong to the physical body and also belong to the brain, and belong to the functioning of a human being. They are carriers of life. They are there like the proteins and some of the other nitrogen combinations, certain things that are inherent and that are ~~pxx~~ () by glands and so forth - all kinds of juices, all kind of different ways by which the body is kept in equilibrium physically - all of them are chemicals you might say which belong to the body, are produced, and sometimes when they are not produced enough, doctors etc., know how to give a little bit in order to stimulate that what is not functioning or add to it when it is a little bit ~~different~~ deficient. That I would say is quite permissible because it belongs to the body and the body is not strange to it. The difficulty is that whenever anything is a little bit too strange for any body - i. e., for any physical body - the body will create an antitoxin in order to contain within itself its own life and to fight against any kind of a danger. That is of course, that is the rule for the body because it wants to maintain itself as something that is alive, and it fights; and this business of toxin and antitoxins again belongs to the body within certain limits. i. e., if the poison happens to be too much at any one time, that the body cannot take care of it or that there is a tremendous accumulation of bacteria which are deleterious and take away food from the body, a person

gets killed. That even to such an extent that the body, being in such an extremely delicate equilibrium, is able to build up certain resistances towards poisons like arsenic and can at such a time with this arsenic being augmented and increased day by day as doses, set up a certain equilibrium by which that what is a quantity of arsenic which in normal cases would kill a man, that the body can adjust itself and a person can live with that quantity of arsenic.

There are examples of course. Napoleon was one of these people. And terrible if they couldn't get the arsenic because if they couldn't they would die because the body is already then in that sense abnormal and when it is refused a quantity of arsenic, it would have a poisonous effect on one. If you want to reduce it, you have to reduce it also gradually and gradually until finally the body has digested it.

Of course we are familiar with this difference of the body and the different - let's say different climates. If you live in the tropics for a little while your blood is going to change. It becomes thinner. There is no doubt about it. There are certain changes that will take place in your mental processes, and these are various ways by which the body will always make an adjustment to the conditions and keep its temperature at the place where it is regardless of the cold or the heat outside. That oxidation processes and digestive processes keep on exactly the same way as usual and that the doctor should only come in where there is a little deficiency or there is too much and it has to be stopped or eliminated.

All that is right, and we use the extracts or kelp or some iodine quantity or whatever it may be - bone for bone structure, some real calcium or calcium in some form, or let's say magnesium in order to help the elimination of certain quantities that get stuck - all of that I say is justified from a medical standpoint. Here comes LSD. It is a chemical substance. It's absolutely

~~unorganic~~ unorganic. By that I mean it is not life - lifegiving, life forming or even life containing. It never has had any touch with life. It's introduced in the body. It has an effect. But now what will it do with the extra, because it's not used up. It does not digest it - it is not dissolved. The body has to meet it - it has to eliminate it in some way or other and it is put to extreme test because it is a substance that does not belong. It is a real enemy - it cannot be absorbed. So the body has to furnish a certain amount of energy in order to counteract this particular effect, and as a result, energies are not going in a normal way to other parts of the body. So although you may have temporarily an effect on the brain, and it may cause there and give you certain sense of I say a highness, that then at the same time the rest of the body is deficient in receiving energy and energy which is now taken away because it goes in ~~now~~ to the LSD.

How long it takes before such a ~~substance~~ substance can be eliminated depends of course on the strength and health of the body and many times it is so adhering to that what is the body that it may take a long time before the body ever is cleansed of it. And sometimes it may stick so long that it may cause damage in that particular body, and that afterwards even when it is removed, the damage is permanent. You see these are questions that will always come up whenever any new form of chemical is to be used and there is not enough known about LSD to tell that it doesn't have these kind of a bad effect. As a matter of fact, I say that there is much more reason to believe that of course it affects it in such a way that most bodies are really in a bad condition and that if you continue to take it for any length of time, anyone in good senses who is looking at a person who has taken LSD will know that they have taken it and they will know in their behavior and the way they are, particularly in the expression of their eyes, they ought to know and ought to come to their senses that it is something deleterious.

This is really a fundamental reason why this LSD is at the present time in such a beginning state of development - it's infancy, that it is too bad it is already on the market and the Federal Government does its best by prohibiting it and of course there is a black market and the advocacy of course of that what is LSD is not made so attractive. It is really a terrible thing that that can happen but the most important part is that from the standpoint of Work, it will never work, because it will make you dependent on something and your "I" will, because of that never develop.

So if you ride two horses, you are not going to give attention to the development of Work in yourself, for yourself to develop something that is your own. But you will take the ~~xx~~ easiest way out, and you will take a pill and then your hope that ~~x~~ in having that kind of an experience - it is similar of course to that what is called subconsciousness. Of course, it is not - ~~x~~ everybody who knows a little bit about self consciousness knows very well that it cannot even be compared, that there is a state of really being with oneself in which one not only is awake but in which there is definitely the possibility of knowing what ~~sh~~ to do and what to think and what to feel. That one might say that that depends upon the development of one's "I", of course it does that, but that it is there and it is something that remains with one all throughout whatever you wish to try, whatever you do to your body, if one could remain observant. But you see when you take a little drug and your consciousness is already so far expanded, there is so little left with which it can work that it is not even in a normal condition, and that that part which ought to develop will never receive any energy ~~wk~~ even if you make an attempt at so-called Work on yourself.

As a result of taking a drug you become completely identified and there is no way whatsoever for any "I" even to get a hold on you so that there is nothing left that is not subjective. If you're in a normal state in which there is a

a certain possibility of a balance, there is also the possibility that something still remains and could function in your brain in the sense of becoming a little bit more objective; but everything in your brain, including that what I now call a virgin field or it may even be the seat of a subconscious, is affected ^{by} LSD. It goes through your whole brain and there is no chance whatsoever, even if you happen to think about it, which you don't, even in such a condition, but even in such a condition, but even if you might, say you read All and Everything and then are reminded you ought to Work on yourself - there is no chance at all for no particular "I" even to exist - not even for one moment. That is why it can never be combined if one affects the other and therefore that what I want to do in the direction of drug - if I want to Work, it is utter impossibility of doing it. For that reason take any kind of a drug - that applies to marijuana as well as any other so-called lighter or stronger ones - heroin or ether or whatever there is - all of it is in exactly the same boat. It includes even tranquilizers. Don't make a mistake about that. Those are things that you also will have little dealings with, about which we know very very little and they are again they are chemicals that don't belong to the body. This is my main objection.

~~Any~~ Anything that belongs to the body, as I said before, is at the present time not enough. It is all right to supply it because you help - then - the natural condition of your body. If it is done within reason. If it is done really by someone who happens to know - if it is done even including diets. It can be explained on this kind of a basis because you're not introducing anything that is foreign to the body. But these chemicals, they are terrible. You don't know anything about such chemicals, how they can at times not even be dissolved in ordinary conditions by the usage of a few dilute acids or even alkalai. You don't know how such things keep on being whatever they are and only having a certain effect on a certain part of oneself, and then they stay there and they are not eliminated at

at all in that process, and that the body has to go through a terrible state which sometimes you know with LSD. It has sometimes that condition of yourself of being completely lost and not knowing where to go, that if one could see it, really, the way it is is so much worse than getting drunk. In getting drunk on alcohol, getting under the influence of these - you see it more or less coming, and you have perhaps a chance of stopping it if you like. But if it goes a little bit further, where are you? You have even lost control completely of the way you can walk, and if it comes to an expression of thought, and of something that may be perhaps a little bit more essential, and at that time if you say things in a certain way which perhaps in ordinary life you would protect, would not want to express - what is the use? Because you even, you yourself don't remember what you have said. Condition is much ~~worse~~ worse with LSD because nobody is home. You put yourself in a certain condition, you remain exactly the same as when you are in the laboratory and you are treated by some kind of a chemical. This time you are the chemist and you impose on yourself a certain sentence almost. You condemn yourself. Not only that, I think it is utter stupidity. I think it is such a low grade of a person, of intelligence. It is such a stupidity for a man even to think that by means of that he can reach something. It would be far and far better if a man honestly believed that ~~pr~~ prayer could help him. At least it won't do that damage to him. But we are such fools. Any kind of a new product that is even put on the market that has to be tried out, like the sulfa drugs of a few years ago- thank God they are off the market now. But the sulfa - what it did to one - that to be able to eliminate sulfa, you know how difficult it is and you don't know it.

So that I wanted to say this about LSD so that if you wanted to talk about it with someone, be very ~~strict~~ strict. There is one thing that is every once in a while brought up - that Gurdjieff used it - and there is a little sentence in Ouspensky that makes reference to drugs. Of course Ouspensky made that

reference because Gurdjieff did say and told about the use of drugs in certain religious ceremonies where people wanted to be able to see and foresee the future, what might happen to them, and that there are drugs like that in existence, and that there are drugs that will induce a certain religious state. Peyote we know that is one of them. And if a person wants to do this for a definite purpose, he has a perfect right to do it. That he by himself, then, under that kind of influence, runs a risk of dying - that is also quite well understood. And there are many cases of that kind, that it is more important for a person to know what would be possible for him, so that even in that process of knowing, and after having gone through a long preparation period in which he has to develop something of his own, that ~~if~~ he doesn't mind ~~the~~ dying as a result of the drug. He would be free, you see. These things have to be seen in the proper light. Gurdjieff of course never took any. I say this because I know it, and I also know certain things that he did and that could be interpreted sometimes in a certain way when people do not know what was meant. But these belong to certain practices that belong very definitely to esoteric knowledge. They belong as much to that as sometimes religious practices like devotion, temple dances, sometimes even incense, sometimes meditation of a certain kind, sometimes dervish dances, sometimes the rotation if one, if you probably remember certain dances that they have done - is rotation, the whirling dervishes. All that of course belongs to this kind of an evocation of other forces existing outside of us that could affect one and that in that way, certain forms of ~~the~~ drugs unknown to us can affect one at a certain time for a definite purpose. But then it is not to get high. It is not a joke. It is something that is extremely serious for a very definite wish to become more conscious.

Now, Ina, you had some question.

Q: I had a very practical question about Work. I wrote down that it's been difficult for me lately to Work, although I had very much the wish - it seemed. And I realized yesterday that I have become quite critical of my attempts, remembering you talking quite a bit about being too critical of oneself. - So today I decided not to be, as much as possible, and I ~~want~~ relaxed and I felt I had been more successful than I had been for a long time, but then I began to be bothered by the relaxation of standards, perhaps - but that ---

Mr. Nyland: Well you know the acceptance of the way you are does not allow any particular comparison. Look - I am, I am. All I wish the little "I" to do is to become aware of it. As soon as I start to impute or hope that the little "I" will function as part of my personality, or will have actually that what I know by my personality being either a little critical or liking, disliking or etc. , I give "I" something that belongs to a subjective world. The difficulty is always that when I say I wish, that in this wish there is still a great deal of subjectivity mixed. And because of that I fall back into subjectivity so easily because my attempt is not pure. And it only can be purified by making many many attempts and gradually reducing the subjectivity, becoming more objective in that wish. So I need not be surprised at all that at the time when I try and I try to Work, that because of this mixture I am not pure and the result cannot be pure either. Leave it alone. You do the best you can with the information you have, the amount of wish you have at a certain time, and apply it with common sense only at times when you are not identified or the least amount identified, and also when you are in a situation when you could relax. You reduce the activity of your body to as low a level as you can. You reduce yourself so that they may not interfere. It is as if nobody is there, so that that ~~what~~ what takes place in a part of the brain that you like to build up as an objective field can really start to function without any particular interference because it is doorman next door. That my feeling that would usually interfere with anything that I

become identified with, that is so low, at such a low level that I hardly know that I am feeling. And that the relaxation of the body is that it does not ~~know~~ require any particular energy for the manifestation of it. Now when I put this and I sit, I sit, I relax - and in this particular state, not having any thoughts to speak of, not having any particular feeling because it doesn't matter, I get up. At such a time I get up, and I keep this state. There is nothing that is changing and only a little command to my legs, or my body or my arms so that I can get up. And in that I now try to hold on to that what is now like an observation process by something that I call my "I" hoping that it is there, say and do as if it is there; and with it I just walk up and down. Maybe at days it is that only that I can do, and no more. And don't fool yourself, and don't feel guilty. But ~~you~~ feel guilty that you don't try to find the simplest way. There's the guilt - that you continue with something that you know is too difficult of course you get thwarted - you hate it, because there is a real wish and there is something that you feel you ought to be able to do, and times when you have been able to do it and sometimes you lose a little interest but you keep on trying to apply it all the time in ~~the~~ situations. It is definitely a foregone conclusion it won't work.

Ina: I think part of the trouble is that I've been getting up early in the morning and of course then it seems almost easy to Work. And then the rest of the day in contrast . . .

Mr. Nyland: Well then, instead of using all the energy early in the morning, keep a little bit in reserve and use it during the day. Don't use it all up. Allow a little bit, ten minutes, and say - Now I am on a higher plateau to begin with. You know, when one wishes to Work, based on the realization ~~that~~ that you have to, and based on the fact that you are unconscious, knowing that you have to knowing well enough how you are, how mechanical you are, also at the time when you happen to think about Work, certainly ought to enable you for at

least one moment to take hold of yourself and tell yourself Wake Up. Sometimes one says I am. It is like a mantram. Have you a little piece that you could use as a talisman. To hang it around your neck and every once in a while take it out of your pocket. Put it in front of you, look at it and say, ah yes, I remember; and put it back in your pocket. Little things like that help. Take a quarter, a coin. Make a little stand for it, put it in glass, put it on your desk. Every time that you happen to think about Work, you can turn it around once. Little things - knots in your ~~handy~~ handkerchief, all the way up to the wet towel on coming to bed. Telephone calls. Drinking a glass of water - lighting a ~~cheap~~ cigarette if you smoke.

Ina: Mr. Nyland: it isn't reminding myself . . .

Mr. Nyland: No it is that. It is exactly that. It is exactly at the moment you are reminded that you don't Work. You postpone it because you keep on thinking about it.

Ina: Yes, that occurs, but when that doesn't occur, when I really try, then this terrible criticism.

Mr. Nyland: Then you leave it. Because when you are trying, because when you become so ~~xxx~~ completely partial to it, so you know you are on the wrong road. Stop it. Stop trying, it is not worth it. As soon as you discover that something of that kind of partiality is in it, you're not Working. Stop it. Have the strength to stop it. You want to Work. Work only means one thing: to be impartial. If it isn't there it isn't Work. So it is not even trying, and when you keep on trying with that and keep on criticising, it's nothing, it's ordinary life. You see that your attention - it is still a remnant of or it might change over - it won't. Not at that moment. Stop it entirely, forget it, as if nothing ever had been known for you what Work means and when you are free so that you are completely unconscious, you will have then a thought. Now I can Work. You bring yourself back to the simplest ~~xxx~~ level of ABC. All this kind of

criticism ~~is~~ is of course an allowing you yourself to criticize. It is an indulging. Exactly the same as when one has a thought of worry or jealousy, ~~and~~ one indulges by giving it constantly energy, by wishing as it were to feel sorry for oneself or whatever it is. It is nonsense. Regarding Work it need not exist. But maybe Work, maybe only ten times in which to Work ten times - a moment - during the whole day - and all the rest was unconscious, but they were right. Right in that sense and if reduced to two times, it is worth it. And if for some reason or other it is nothing, it is worth it. Don't force yourself, don't feel guilty, only admit I am this. I am incapable. Admit it. Don't criticize it. It is that. ~~En~~ Finished. Then you can Work. All right?

Ina: I'll try.

Question: I've been working on - with the task you gave me and in passing from one division to another I can see my body at that time. Oh, not very often, but uh after that point I don't know what's happening.

Mr. Nyland: There is no more to it - you add no more to it than just that and try to remember that as often as you can. No question what has gone after and what has gone before. It is just that moment when one comes to oneself and w then you proceed. At that moment you break your mechanicality. You have a chance, then, to have a little different attitude and it ~~xxx~~ comes closer to being Aware. Continue with that many many times. Never mind ~~ix~~ what takes place or try to think of it some - doesn't matter at all. ~~%~~ Remain unconscious until the moment you really remember. Then try to Work. Stop, go. All right? Talk about it in the group because there will be a time when it is not necessary to continue to do that but you have to use it in that, in a different way. But they will tell you. All right?

I've seen you standing - has it been an hour and a half? (Answer: Yes, there is about three minutes left.) Who wants to use the valuable three minutes? That lets me out, doesn't it? Because I surely don't want to use it. But just a few things. You have to learn to Work together. You have to be attending, if you possibly can, surely your Group II. For your Group I of course it is mandatory to come on Thursday. Thursday again you talk about each other. You talk about Work, you criticise each other in the best way you can. You help each other by pointing out what you think is wrong, what is wrong with the group, ~~not~~ what is wrong with all the people. Why are people the way they are, why are they so ideal as I am, etc. Talk about it, get it out of your system. If you really hate a person, tell them you hate them. You won't ~~be~~ dare but at least you have an opportunity. Now it is useful, for it is only on that basis when you don't hold certain things back, that there is an openness and you have a chance at least that something can take place and whatever it is that is ~~not~~ criticism, give it expression at the time when you feel that it is really worthwhile, that it is useful. You will think twice before you do it, I know, for sometimes it is not real criticism at all, and when you want to express it in the presence of others you will not do it because you are a little bit afraid that it isn't right, that it is maybe you are wrong. Well it has produced the right attitude because you have had to question yourself time and time again for certain statements you make and you may sometimes make quite flippantly in talking to someone, and there it goes, making damage, and you are not entitled to have that kind of opinion because you haven't thought about it, you haven't even given it the benefit of the ~~the~~ doubt that maybe someone was doing something that you have absolutely no idea, only that it didn't fit at that time in your way of thinking. But Work - really make attempts and talk about that and cut down on the different statements of theory. Tell a person to

shut up. It's enough. You don't have to know all the ins and outs of the different things that they have suffered, this and that in their youth, and that their mother never understood them. You have Work to do during the week and you talk about what you have attempted, and you talk about where the obstacles were and how you dug and how you eliminated them, what you did to overcome in a very simple way, because all of us regarding Work are so terribly low down, near the ground, crawling really, you know that, out of the times that ~~x~~ you are so-called Awake. How often are you really Awake? And how often really that you are in a little bit of twilight? But of course, that is the condition. It is all right. That is the way it has to be - very difficult, otherwise it never is worthwhile. But relations between you, honesty, seriousness, real intent, wish to understand, no criticism - forget it. You go outside and criticize and curse anyone you want. Not in this group. It doesn't belong here. You have to learn to manifest certain things that belong to Work and you have to be much more open than you are, not talking even behind the back of someone. If there is something that bothers you, come out with it. You can because people will understand that that might be on the ~~main~~ basis of Work. And straighten it out so that there is a clear understanding of what is the meaning of Work that everybody can use that kind of a language. You know it started when I came here, the first meeting trying to define a few things - listen, listen and listen to tapes. At the present time it is the only material that you can use because it is in a form that it is more or less acceptable. Sometimes in reading you may not get it all, ~~really~~ it is a little difficult sometimes. I try to chew and chew it so that you really don't have to chew any more, you just have to swallow it. That's the advantage of that kind of a thing - that we talk in ordinary life about ordinary things and there are on some tapes - a tape a day will keep the sleep away.

So good night. I wish you a great deal of joy. And I'll see you again after I come back - that strenuous trip across the continent. And those who want to come tomorrow and see me off, of course you will be quite welcome. I would like to see who wants to make that kind of effort early in the morning. So good night.

End.

Transcription: Linda Adams
Typing: Judith Raigule